

MATTHEW

Chapter One

Matthew 1:1

“The book of the generation (ספר תולדת) of Jesus Christ, the son of David, the son of Abraham.”
(KJV)

Parallel text: Genesis 5:1

“This is the book of the generations (ספר תולדת) of Adam.” (KJV)

The Hebrew word סֵפֶר (*sefer*) can be translated as book, scroll, document, or even letter.

The Hebrew root is ס-פ-ר (s-p-r), associated with writing, recording, counting, and telling.

So סֵפֶר (*sefer*) can refer to:

- **a book** — e.g. *sefer Torah* = “book/scroll of the Torah”
- **a written document**
- **a record or an account** — something in which information is recorded
- sometimes a **letter** or a written communication in general, depending on context — in Jeremiah, for example.

Jesus Christ, 'Ιησους Χριστος , ישוע המשיח

Who is:

Son of David - בן-דָּוִד

A descendant of David

Son of Abraham - בן-אַבְרָהָם

A descendant of Abraham

A non-literal translation of Matthew 1:1 is that of the Amplified Bible:

“The record of the genealogy of Jesus the Messiah, the son (descendant) of David, the son (descendant) of Abraham”



Jesus in the promised Messiah, in Him God
fulfills all the promises made to:

David: *“your throne will be secure forever.”*
(2 Samuel 7:16)

Abraham: *“All the families on earth will be
blessed through you.”* (Genesis 12:3)

He is the Messiah, the Christ, the Anointed
One, both king and high-priest.

Then Matthew gives a list of 42 generations,
divided in three sections, as openly said in
v.17: 14, 14, and 14.

David in Hebrew is written **דָּוִד**

$$\mathbf{7\ 4} + \mathbf{1\ 6} + \mathbf{7\ 4} = \mathbf{14}$$

Maybe we don't like to read long lists of names (I don't, for example) but some parts of the Bible are not there for reading purposes only.

In the Genealogies, God left a mark of historical accuracy in His Word.

The *Sefer* of the genealogy of Jesus ends at verse 17 and a new section is introduced at verse 18: “*Now the birth of Jesus Christ was as follows.*”

MATTHEW SHOWS HEBREW LANGUAGE INFLUENCE, I.E. SEMITISMS.

- Mt. 2:23, 5:15 (parallel Mark 4:21).
- Most of the sentences starting with “And” are typically connected to the Hebrew language.
- When the KJV translates “Verily” in the original we have the Aramaic word **Amen**, ἀμήν, ܐܡܝܢ.

JEWISH CULTURE REFERENCES

Mt. 1:18-25, 5:1

REFERENCE TO THE DEAD SEA SCROLLS

Mt. 5:43

Paul said in **Romans 3:2**:

“unto them (the Jews) were committed
the oracles of God.” (KJV)

“the Jews were entrusted with the whole
revelation of God.” (NLT)

This is true of the New Testament as well!

7Q5

THE NEW TESTAMENT AND THE
DEAD SEA SCROLLS



*In Defense of an Early Dating
of the New Testament*

GIUSEPPE GUARINO



The Gospel of JUDAS

Why is it not in the Bible?

Giuseppe Guarino



JEWISH

BACKGROUND OF THE
NEW TESTAMENT



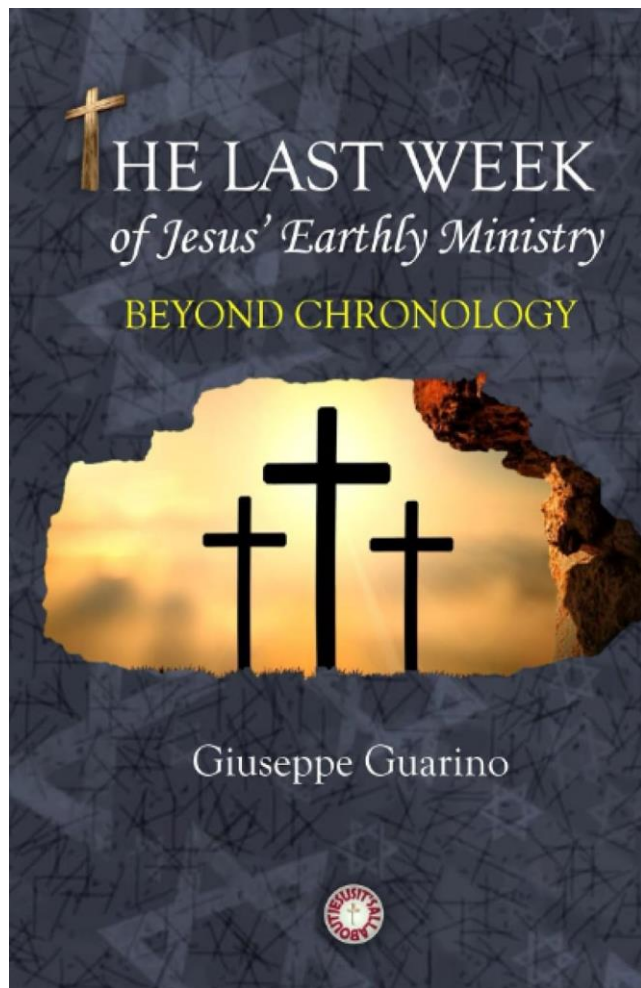
GIUSEPPE GUARINO



THE DIVINE NAME AND THE NEW TESTAMENT

*Defending
the Traditional Dating
of the New Testament*

Giuseppe Guarino



An important characteristic of Matthew's narrative is its thematic rather than chronological. The topic is more important than the temporal. This is in perfect harmony both with the Jewish mind of the time and the Bible – see Daniel.

William F. Albright, eminent archaeologist and linguist says: “We can already affirm emphatically that there is no longer the basis for dating any New Testament book after about 80 AD, two generations before the dates between 130 and 150 proposals by modern radical critics of the New Testament.”

John A. T. Robinson – a liberal scholar! – published a book in 1976 entitled *Redating the New Testament*”. He states there that the whole New Testament must have been written before 70 AD, the fall of Jerusalem.

Author of the book: Matthew, also called Levi, an apostle, one of the twelve.

> This was the belief of the early Church, as widely attested (Clement of Rome, Polycarp, Justin, Clement of Alexandria, Tertullian and Origen).

> In this Gospel alone the name Matthew is associated with his profession, “tax collector”.

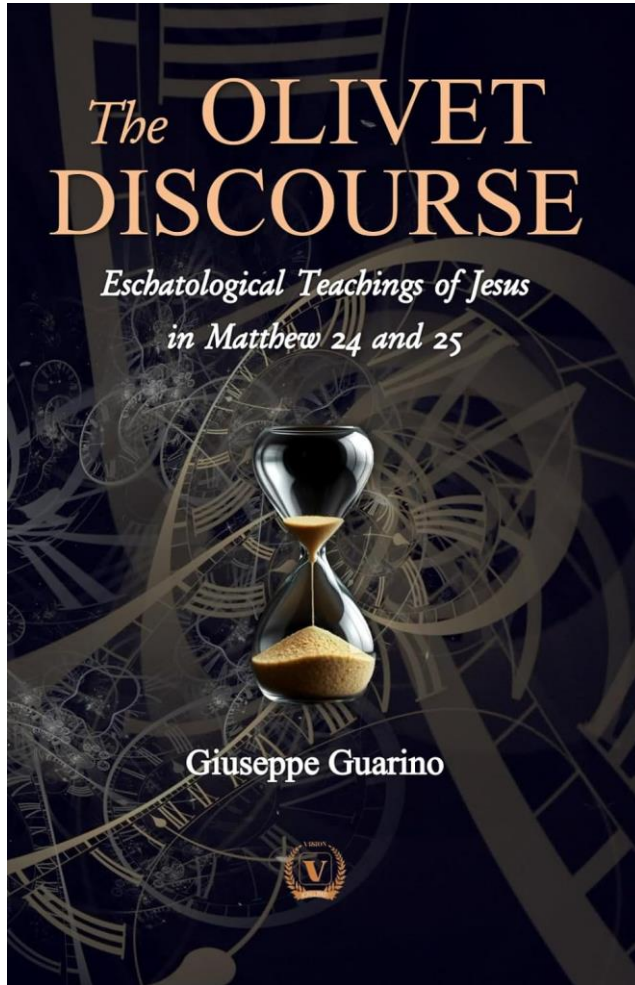
> This book has more references to coins than any other Gospel, and three unique references to them. One of them is the “Talent” !

Date of composition: Scofield, following the tradition, proposes 37 AD. Other scholars are less optimistic. But, as we said, it is not possible to refer it to a later date than 70 AD.

Worthy of mention:

- > The wonderful topical harmony of this Gospel.
- > Its inspired text confirms Old Testament prophecies fulfilled in Jesus and gives us new ones about the end times.
- > This Gospel is for the Jews and speaks of the Gospel of the Kingdom promised to them

> The Church and its journey through time is seen in the *Twelve Parables of the Kingdom* which describe “*the present age*,” that of the Church, “*the mystery, which from the beginning of the world hath been hid in God*,” (Ephesians 3:9) till Jesus’ return. Paul wrote: “*For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.*” (Romans 11:25).



My book on Matthew 24 and 25 includes a study on the Parables and an outline of the whole Gospel which will show you the perfection of the topical approach of this wonderful Gospel.

God willing next week we will move into chapter two and start our journey into the ministry of Jesus, the promised Messiah, as seen through the eyes of a Jew, an eyewitness, inspired by the Holy Spirit to write in order to hand his witness to future generations.